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WEEKLY REVIEW.

—We have been favoured with a copy of the *Indian Missionary Directory and Memorial Volume* prepared by the Rev. B. H. Badley of the Am. Methodist Mission. We have in this goodly volume (which must have cost the author a good deal of toil) the names of about 2,000 labourers living and dead, male and female, foreign and native, ordained and unordained, connected with Indian Protestant Missions. There are 28 chapters devoted to as many different Societies, beginning with the Danish, A. D. 1705, and ending with the German Ev. Miss. Society of America. A subsequent chapter notices the work of some other recently established Missions. The general public will not find very much to interest in this book, but a good many will doubtless value it as the most complete statistical account of Mission work in India, brought up to date. The total number of native Christians in India, in 1875, is returned at 266,391; communicants, 68,689.

—The Hon. Julius H. Seelye has accepted the Presidency of Amherst College, Mass., in succession to the late Rev. Dr. Stearns. On some accounts we regret that he will thus be obliged to withdraw from Congress, where men of his stamp are so much needed.

—The frightful atrocities committed by the Turks in Bulgaria, were at first discredited by many. The statements were so appalling that it was easier to believe them exaggerated. But careful inquiry only corroborates them. Nothing more diabolical was ever perpetrated. Mr. Baring, the Commissioner deputed by the British Government to make enquiries, estimates the killed in parts of Bulgaria he has visited at 12,000; in these places there had been no fighting; the villages burnt he sets down at sixty. Some additional reports by the *Daily News'* correspondent, will be found in our Epitome.

—The brothers of Sultan Murad, are partly crazy and partly consumptive. As little hope is entertained of the Sultan's recovery, the outlook is rather ominous. The intelligence reaches us that the ministry intend to depose the Sultan Murad before the feast of Ramadan, which will be in about six weeks. From this it appears that Murad is not even now Sultan, but that the Government is in the hands of a ministry who summon to the throne whom they will. Surely, we are nearing the end.

—Cardinal Manning goes about London, escorted from place to place by a body-guard. At a meeting of the Temperance League on Clerkenwell Green, he was attended by two dozen members of this body. What impression does Cardinal Manning wish to convey by this?

—The *Indian Statesman* has ceased to appear. Perhaps Bombay may manage to exist with two daily papers. The *Statesman* made a mistake by having Sunday as a day of publication. The *Times of India* says that two fortunes have been lost in the endeavour to keep the *Statesman* afloat.

—In France the recognized churches are connected with the State, and the Reformed Church suffers from this connection in more ways than one. There is almost as great a diversity of belief in that body, as there is in the Anglican Church; the shades of belief range from staunchest orthodoxy to the most advanced rationalism. Independent of the State, this body would separate into different organizations, and evangelical Christians would not be compromised by their union with men who prefer their own fancies to the word of God. For a good while this church has been rent by controversies regarding the practical government of the Church. The French Government intimated that should disruption occur, they would only recognize that section which they should judge to represent best the original body. An attempt has been made to save the body from disruption by a proposal that the Apostle's creed should be the symbol of the church, provided only that subscription to that creed should not be binding; further that no minister should attack it. The evangelical clergy are strongly opposed to any such compromise, and even the Liberals do not like it. But the rod of Government was hanging over them: Agree among yourselves, or be cut off from the State, one party at least. One writer says, "When there is a desire that the mantle should not be torn, one must not look too closely at the threads which keep it together." Somehow or other, we are reminded of the two mothers who contended for the child before Solomon; the true mother, rather than see her child divided, was willing to give it up to the other. The only way in which these different parties can abide in one church, is by doing away with the vital truths for the confession of which the Church of Christ exists; how much better, then, that they should separate. Christ is the head of his own people, and it is treason to allow the intervention of anything that hinders obedience to him. At first the Orthodox party agreed to a project of pacification; but we are glad to learn from the last number of *Evangelical Christendom* that they have seen their error, and those members of the Permanent Commission who had signed it, have withdrawn their signatures. Christians. should earnestly pray that the evangelical portion of the Reformed Church should be delivered from the trammels that have so sadly hindered them from holding high the banner of the Gospel, and showing forth the presence and power of Christ the living Saviour.

—Some people in Bombay are having a good time just now. We refer to those who have learnt to do without ice. In ordinary times there is not much to distinguish them from others; they are contented, and so are they who are dependent on ice for their comfort, for they get it by paying for it. But now these latter cannot get it by paying for it, and are very miserable, and the papers are crowded with discussions regarding the time when ice-ships ought to arrive. But they who have learnt to keep cool without ice are now singular in their contentedness. We are sorry, however, for the invalids, to whom ice is necessary. We used to have an ice factory, and it might have been well to support it.

—The Rev. Mr. Stothert has translated a Dialogue of Augustine on Order, and has had it published in pamphlet form. In his Introduction he says:

"It is still as necessary, as it was fifteen hundred years ago, to remind students that patient investigation is the only key to knowledge. There is no such thing as a general principle of knowledge either in nature or in human nature. We know something about the conditions of thought, but we know nothing about the conditions of existence. The use of vague abstract expressions such as law, and force, and protoplasm, is a sign, not of knowledge, but of ignorance. God is not a law, but a living Person whom we know imperfectly at the best. A true acquaintance with the great First Cause will not prevent us from taking notice of the endless variety of second causes, by examining which we can always be adding to our knowledge of the order of things."

We fear that in the education given to youths in this country, the importance of cultivating habits of patient investigation is not kept sufficiently in mind.

—We have had the privilege of reading the *Life of Samuel Hebich*, translated from the German by Colonel J. G. Halliday. The first ten years we were in the country, we heard a great deal about Hebich, the missionary of the Malabar Coast. We often met with persons who had been brought to the Lord by his agency, and they were all remarkable for their enthusiastic attachment to Hebich. There was nobody in the world like Hebich. And what made this more notable was, that they all agreed that he was not at all prepossessing in a first encounter. He was terribly blunt; came to the point at once; had no patience with the conventionalities that people make so much of; made it his first business to show men their hearts. Innumerable stories were told of the dislike and dread which many had felt for him, and of their persistent but vain efforts to shun him, and of his final success in getting access to them, and in winning them to Christ. Hebich was born in 1803, was brought under very deep conviction and converted in 1822, spent some years as a commercial traveller, was ordained as a missionary to India in 1834, and came to India the same year. He remained upwards of 25 years in the country, and returned to Europe, where he died in 1868. Mr. Hebich had very clear views regarding the sinfulness of man, his need of a divine Saviour, and the sufficient grace of Christ, and believed himself bound to declare the truth of God to every man, European or native. He was always in stations occupied by European troops, and nothing could persuade him that it was not his duty to preach Christ to these also, from the general down. God greatly blessed his testimony. But was he the less efficient as a missionary to the natives? We do not find any evidence of this. On the contrary, he was a very successful missionary to the natives. He had great love to them, and would not allow of any middle-wall of partition between him and them, but treated the converts as though they were his own children. He doubtless made mistakes; and the admirable Memoir given to the public, exhibits no desire to keep these out of sight. He was a man of a very pronounced individuality, great strength of will, with the simplicity of a child; he was thoroughly loyal to the Master. He sometimes appeared to his fellow-labourers dogmatic and overbearing; but, then, again, he humbled himself before them and confessed his utter unworthiness on more than one occasion. A very good estimate of him is this by Mr. Josenhans:

"Hebich is an earnest, zealous missionary, full of heroic courage, but withal manifesting a truly childlike and noble soul. It is harder for him than for most of us, to put himself in the place of others, or to take up a new idea: but bring him to it in a loving way, and he is ever ready to give up his own notions as far as possible, and the evidences of a broken spirit are always manifest in him. Preaching is a perfect passion with him. He is never troubled as to not doing it well enough, nor ever at a loss what to say."

—C. L. Y. has written a long letter in the *Bombay Gazette*, in reply to our article on Spiritualism. We are not going to engage in controversy with him on this subject. We have felt it our duty to call attention to the testimony of Scripture re-

garding it, and are quite sure that no one who has a real respect for the authority of God's word, and desires, above all, to be guided by the will of God, will be deceived by the arguments put forth in favour of this new form of necromancy. Before dismissing the subject, it may be well briefly to notice, for the sake of some who may have been, through inconsideration, inveigled by this belief, the arguments of C. L. Y.—We distinctly disclaimed all thought of proving that communications with the spirit-world were impossible. God may use the spirits of the departed, as he may use angels. All that C. L. Y. says about Lazarus, about Moses and Elijah on the Mount of Transfiguration, about the angel that came to Cornelius &c., is perfectly irrellevant. But, on the curious assumption that Spiritualism was represented in the Transfiguration, how noteworthy are the words of the Father of lights,—This is my beloved Son, HEAR HIM! We are to hear him in whom are the treasures of wisdom and knowledge. To adduce the command, 'Try the spirits,' as a Scriptural argument for Spiritualism, may be intrepid, but it is certainly very rash. The apostle explains what he means: "Try the spirits, whether they are of God, because many false prophets are gone out into the world." He is talking about teachers, pretended prophets. (See Matt. vii. 15-20.) And the power of discerning spirits, is the power that they to whom John wrote, were to exercise. As many as are the children of God are led by the Spirit of God, and have, among other spiritual gifts, the power of detecting those whose teaching is diverse from that of the Scriptures. C. L. Y. finds fault with us for referring to commands originally given to the Jews. Fifty passages might be cited from the N. T., in which the teaching of the Mosaic books is quoted as authoritative. No one denies that the Jewish dispensation was temporary; but neither does any one affirm that all the instructions of the Old Testament have ceased to be binding, for the New Testament shows the contrary in almost every page. The prohibition of all attempts to establish intercourse with the dead, has no particular connection with the peculiarities of Judaism, but expresses the mind of God regarding such attempts. God tolerated in the Jews, for a season, things which he afterwards denounced; but this is very different from the absolute denunciation of Spiritualism that runs through the Scriptures. C. L. Y., forgetting that he has put the Scriptures of the Jews out of court, quotes from Samuel ix. 9, seeking to make it out that the *seers* were *mediums!* —in other words that to enquire of God by means of familiar spirits was an approved thing! The very passage quoted shows that *seer* was only another name for prophet, one who had visions. Ezekiel was such a seer, and though dwelling by the river of Chebar, was enabled to behold things transacted in the temple at Jerusalem. We conclude with one quotation from the Apostle Paul —"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be PERFECT, THROUGHLY FURNISHED unto all good works."

—THERE is an excellent article in the last number of the *Indian Evangelical Review*, on "Rome's Relation to the Bible." This should be read by all who have not taken pains to make themselves acquainted with the facts of the case. Would it not be well if the article were published in a form more fitted for general distribution? It is fitted to be useful, especially as there is such a general disinclination in these days to look at the facts regarding Romanism.

—WE have received a letter from Neyoor, from a friend of Medical Missions, protesting strongly against a remark made by the *Times of India*. We need not say to readers of the *Bombay Guardian*, that we are a hearty advocate of the missionary element in medical missions, and are fully persuaded that the Gospel belongs to every patient, and that no man has any right to exclude it. The writer has been from the beginning on the Committee of the Bombay Medical Mission, and we would take this opportunity of saying that this excellent institution is at this time in special need of help. We heartily commend it to the sympathies of all. In giving an Epitome of the news of the day, we do not, however, exclude opinions differing from our own, though it might have been well if we had taken some notice of our contemporary's remark.

—THE (English) *Guardian* of the 2nd August (quoted by the *Bombay Gazette*), expresses the opinion that 'the Indian establishment was created "chiefly, if not entirely," to supply the spiritual needs of English churchmen in this country; that by Act of Parliament, Letters Patent, and the Proclamation of 1858, the functions of the bishops are limited to those of a chaplain-general, and, further, that there is an incongruity and injustice in taxing a heathen land for the support of a proselytising agency; such a procedure is, in fact, immoral and likely to hinder, rather than to promote, the spread of the truth.' In our issue of the 29th of July we had expressed the same opinions.

The Bombay Guardian.

SATURDAY, SEPTEMBER 2, 1876.

SERVANTS AND MASTERS.

MR. WORDSWORTH, so long connected with the Department of Public Instruction in the Bombay Presidency, and at present Prinicipal of the Elphinstone College, has addressed the readers of the *Bombay Gazette* on the subject of the proper treatment of native servants. A good many have been ventilating their opinions on this subject, and among them some who seem to think there is nothing like flagellation for making native servants to be what they ought to be. Mr. Wordsworth has not the slightest sympathy with this sort of thing; he rejoices as we ourselves have done in Lord Lytton's Minute; and he has the manliness to express his convictions over his own name. He believes that native servants contrast not unfavourably with English servants. We believe that when they have not been spoiled by bad masters, they will, in a number of respects, compare favourably with servants in England.

Mr. Wordsworth says:

"It is quite possible to have good and attentive servants here without the use of the whip as it is in England. The persons who systematically resort to that degrading method in this country, do so because they think that they are above the law, and because they know, as the bully takes care to know, that their victims are physically incapable of resistance. Such conduct is rightly stigmatised as cowardice; though, by a singular hallucination, the offenders appear to regard themselves as exceptionally manly."

Everybody expects that a servant must fit himself to be a servant; that training of some kind is necessary in order that a man may be competent to serve; but very few seem to be aware of the fact that some kind of study is necessary in order that a man may be fit to be a master. An imperious spirit does not of itself qualify a man for this particular relation. One of the things necessary is *consideration*; the realization that your servant has claims upon you; a desire to make his service pleasant to him; let him see that you are not unmindful of his interests. We have often had occasion to remark that masters in this country are very exacting; they expect the servants to be without faults as servants, while they themselves, as masters, are certainly not without fault. They expect great sagacity in their servants; addressing them sometimes in a *lingua* that would puzzle any orientalist, they get very angry if they are not understood; not considering that, as they have failed to acquire a knowledge of the vernacular, it is unreasonable to charge with culpable stupidity the poor native who fails to grasp the meaning of their singular farrago. They are much more ready to pardon failures of memory in themselves than in their servants; and when they happen to break things, they have no such feeling of condemnation, as that which they visit upon the servant who has happened to do it. Another thing that a master will do well to cultivate is *temperance;* if the servant sees that his master has a liking for liquor, he will probably imitate him in this, and not being restrained by motives that operate with the master, he will sometimes go to excess. So far as we have observed, nothing tends to demoralize servants so much as the bottle on the master's table. It has been our good fortune to visit many families where the servants were all that one could wish, as regards service; in the great majority of these houses, liquor was unknown. We need hardly add that *justice* is a most important attribute in a master. A master must know how to control his temper. He must have nothing to do with profane or foul language, or vilifying attributes. It does not help a man much to call him a jackass, or a pig, or a brute. We think there are lots of people in this country who would do well to dismiss their servants, and begin to help themselves while they go through a course of training with reference to the responsible position of masters. On the whole, we incline to think that there is more failure on the part of masters than of servants. Let us mention one more thing that is needed in masters: *the fear of God.* There are not a few families where from one year's end to another, there is nothing whatever to show the servants that their masters ever bow the knee to God. A native servant will not be likely to have much respect in his heart for one who appears to him to be utterly destitute of religion.

Doubtless, there are many bad servants. But what sort of masters have they had? Generally speaking—we say not invariably—it will be found that they have had imperious, profane, exacting, wrathful masters, not always careful to pay them their wages when due.

Professor Wordsworth clearly sees that there is a distinction between the treatment received by servants in England and that received by servants in India. May not this be owing to a deterioration in the character of many who come to India? We have not here the same salutary influence of public sentiment; some have larger means here than they had at home; some are more isolated; many drink more freely here than they did at home; there is greater laxity of morals in certain classes.

Of course, there are others, many others—and we thank God for it—men and women, who honourably represent their native land, and who adorn the religion they profess. And their number is increasing.

PROFESSOR WORDSWORTH ON THE GOSPEL.

WE have spoken above of Professor Wordsworth's views on the treatment due to native servants. We cannot understand why the Professor should think it necessary to communicate to the public in a letter on so simple a subject, his approbation of Comtism, his disapprobation of Missions, and his want of confidence in Christianity. He says:

"There are those, I know, who dream that the honour of morally uniting the two long-estranged branches of the chief human family, is reserved for the divided and decaying creed of Europe; but is this expectation anything more than a dream, when it is not an insincere conventional assumption? I have personally no feelings but those of reverence for the excellent men who, hoping against hope, are labouring to make that creed better known in India; but it is impossible to evade the conclusion that their efforts only tend, and cannot help tending, to widen the existing breach. No theology, or mythology, let apologists say what they may, ever has succeeded, or ever will succeed, in establishing a claim to more than a relative value; and all intemperate assertions of the absolute worth of any one simply strengthen the case of its antagonist, besides exasperating those who feel the charm of their own legends and dogmas associated with them as no alien can ever feel it. It is also hardly a matter for surprise that Hindoos should be sceptical as to the advantages of a religion which exercises so infinitesimal an influence over those who profess it. I am well aware that there are virtues and duties with which Christian ethics have only a remote connection; and if Englishmen, as I believe, are eminent in

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hese, or some of these, it is also equally true that hey exhibit fewer traces of special Christian influnces than any nation in Europe. If meekness, umility, renunciation, and endurance of injuries are he virtues on which the New Testament lays most tress, they are all unquestionably virtues which are onspicuous by their absence in most Englishmen. And yet I doubt not that your kicking and cuffing orrespondents are models of church-going Christian orthodoxy, and regard the sermon on the Mount as a emarkably edifying composition."

It is not a creed that missionaries are seeking o make known in this country, but it is Christ, a living, present, divine Saviour, available at once for all who entrust themselves to him. There is no rivalry between their system and those that prevail in this country; for there is no other system under heaven that has any such Gospel. The isciples of the Lord Jesus Christ obey the instructons of the Master to proclaim to every creature is readiness and perfect ability to save at once all ho feel their need of salvation, and they have assurance that He in his omnipotence will be with them always, even unto the end of the world. These glad tidings are very little welcomed among men—are in fact exceedingly distasteful, not because the help they announce is unreal, but because of their opposition to human pride. As man's sin, so his pride; and it is like death to a man to abandon the idea of his own meritoriousness and acknowledge himself a moral bankrupt. His labour is to persuade himself that he is not ruined by sin; is not severed from God; is not allen; is not without a self-restoring power; is without goodness. The people of this country not been approached merely by missionaries; sor Wordsworth speaks of many in this country profess to be Christians, but whose lives ut an infinitesimal trace of the influence of tianity, as going far to nullify the efforts of ssionaries. There is another thing he does not eak of, and that is the influence of the Government system of education. A considerable proportion of the native population is gathered into the overnment institutions, and sit at the feet of men ho think more of Comtism than they do of Christianity; and the youths come forth with the dea that they are far in advance of the common Engishman who believes the Bible to be true—to say nothing of the great gulf that separates hem from the mass of their own countrymen. Knowledge without the fear of God, puffeth up; nothing is so contagious as pride in scholastic attainments. The first word of the Gospel is, Blessed are the poor in spirit. Poverty of spirit is certainly not the prime characteristic of those who ve trained in Government colleges in this country. In the nature of things they are in a position anything but favourable to the recognition of the saving grace of Christ. They feel not their need of it. It seems to us a not very generous procedure on the part of men like Professor Wordsorth, to be doing what in them lies to make the ung men of this country disaffected towards hristianity, and then coming forth publicly with he conclusion that the efforts of missionaries only tend, and cannot help tending, to widen the xisting breach."

We can assure the Professor that God is doing work in this country, of which he knows nothing. oethe would have us believe in elective affinities. Ve believe in such; and we are not much surised that Professor Wordsworth has seen so few nglishmen in this country whose lives were vayed by the teaching of the Lord Jesus. On he other hand, it has been our unspeakable privige to know such, during all the time we have been India, and many more, during the last few years, an at any previous portion of our residence here; nen and women in whom we recognize, and warm- admire, the grace of the Lord Jesus Christ. nd what is more, they are of various nationalities, uropean and Indian.

The Man of Nazareth, speaking to four Galile disciples, fishermen, a few days before his own ucifixion, told them that heaven and earth would s away, but his words would not pass away. told them, at the same time, that they would be d of all men for his name's sake. He recognized the fact that they would everywhere, and always, have to encounter the antagonism of mankind, but assured them that the gates of hell would not be able to prevail against them. The words of the Lord Jesus are at this day winning their way over the whole world; never were they so widely diffused as now; never were there more hearts to whom these words are precious above all things that are valued among men.

LOVE IDENTIFIED.

XIII.

Hopeth all things.

THERE is a kind of hope that cheats men out of salvation. And every man who cheats himself out of salvation, cheats others out of salvation. For salvation means life; and life is in its nature propogative. Salvation means the overthrow of self-love and the enthronement of love, and love makes a man a herald of good things, a purveyor of salvation. The man who does not trust in Jesus, is a hundred-fold a murderer; just as the pilot of a vessel laden with grain, is a hundred-fold a murderer when he turns the prow of the vessel away from those who are perishing of famine. The hope that cheats a man out of salvation, is that which persuades him to press forward in the broad road. Some men are naturally very hopeful; disappointed in many things, they still flatter themselves that there is a goodly prize almost within reach. The heaven-descended love whose lineaments we are now tracing, brings us to God and shows him to be the God of hope. God and hope belong together. Hope has been implanted in the human heart, to bring us to God, not to lead us away from him; but through the calumnies of sin God is regarded as an austere unsympathizing being. It would be an awful thing if a man should not only depart from God, but should induce his guardian angel to join him in rebellion. Well, hope is a sort of guardian angel sent to guide us out of the Sodom of this world, to the mount of God, the city of the New Jerusalem. When Jonah was thrown overbroad, and disappeared in the waves of the sea, and the sun looked forth in his strength and saw him not anywhere under the whole heavens, hope forsook him not, but went down with him into the deepest, darkest dungeons of old ocean; and said to him, Hope thou in God. And Jonah answered, How can I hope in him against whom I rebelled? Has he not commanded that I should be cast into the deep? Do not all the billows of his wrath roll over me? Hope made answer: Nevertheless, hope thou in Him. Thou art in a region where never mortal came and lived; but thou livest: the sea is commanded to fold thee lovingly to her bosom and not harm thee; see, God has placed thee in a chariot of hope, and thou art safe from all the perils of the deep. Abandon thy mistrust and address thy prayer to him who dwelleth in the holy temple at Jeruralem. He evidently willeth not that thou shouldst perish. Thus encouraged, Jonah cried unto the Lord, and deliverance soon came to him. What would Abraham have done without hope, when bidden to offer up Isaac? Hope wove the promise into a picture of a great multitude climbing the way to the heavenly Zion, in the steps of Isaac, their ancestor. Hope was the companion of Joseph when sold into captivity, when at the head of Potiphar's establishment, when languishing in prison: he ever saw before him the fulfilment of his youthful dreams: he walked as seeing him who is invisible, even the God of hope.

What is thy hope, oh reader? Does it take thee to the throne of grace? Does it take thee to the Saviour? Does it whisper to thee of the unsearchable riches of his love? Or does it rather make thee insensible to the blessings of the Gospel? Does it whisper to thee of wealth to be obtained here below, of a position in society, of power and influence? That is a false hope, a traitor. Millions in Christendom would be brought much nearer to Paradise by the loss of all their hopes. What are the promises that have most currency among men? The promissory notes of Government, even those of a merchant in good standing, are at a much higher figure in the markets of this world, than the promises of God in Christ Jesus.

Christ's love, shed abroad in the heart, leads us to hope all things for those whom we seek to save. The spirit of prayer for a prodigal child is like a lamp of hope in the breast of many a mother. Mr. Moody tells us how many years his mother sorrowed, prayed and hoped for her wayward son, his brother, until he returned from his wanderings, and, once assured of her forgiveness, crossed again the paternal threshold. Mr. Moody himself was for ten years visiting and labouring with a liquor-seller, until at length his hopes were crowned. It seemed too much to hope that Saul, the persecutor, the bitter enemy of all Christians, should be converted; but it was not too much; where human hope staggered, there divine hope triumphed.

Christ is the 'blessed Hope' of the Church. Men waited for him 4,000 years, and we now wait for his re-appearing, and confidently expect that when he shall appear, we shall appear with him in glory.

SKETCHES OF OUR ANTIPODES.

XVII.

CAVES.

WAGONS full of pretty girls and happy boys were off early in the morning to see the caves. It was our Sunday-school picnic. Polk Bayou was a large creek, walled in for miles by steep craggy bluffs. Along this rough valley we rattled, stopping first at the Blowing Cave. This is a small opening in the foot of the mountain, barely sufficient for a man to crawl in. All the summer a strong current of air issues from the mouth of the cave; and during the winter the air blows in with equal force. We could not understand this. Neither could we fully comprehend how the wheat grows in the fields, or even how our wills act upon our muscles so as to move our hands, yet our hands seized the nice cakes and fruit, and we enjoyed the good things of nature. Just so, in our Sunday school, we feasted upon the rich bounties of the Bible, without being able to comprehend *all* of its unsearchable mysteries.

In the Robber's Cave we ate our lunch and told the legends of the robbers. Wolf Cave is a vast chasm in the side of a bluff. A whole village of houses might be thrown into it. Brahmin or Buddhist priests will make a fortune there, if they ever get it. Then we visited other caves; clambering into the bowels of the earth, over streams, mud and slippery rocks. Of course, the torch-bearer would slip down and leave us in darkness.

New straw hats and white frocks, got up for the picnic, were all soiled. Some had shells and bits of stalactites tied up in their handkerchiefs. The "Infant class" got very tired. So we wended our way homeward down that wild valley. All slept well that night, and ever since, remember with pleasure our Sunday-school picnic to the caves.

Can our readers tell us:—

1. What cave was the dwelling-place of four hundred refugees?
2. What cave was the prison of five kings?
3. Who fed 150 prophets in a cave?
4. What good woman was buried in a cave?

Their initials will give you the name of a devout herdsman, who preached two years previous to a memorable earthquake.

VICTOR.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR AND RESPECTED SIR,—I have been very much grieved and surprised with an extract from *Times of India* with reference to the Bombay Medical Mission in your issue of the 19th August.

Because "6,177 persons have been treated in the above dispensary and none actually professed conversion," does that fact exhibit "a proper spirit on the part of officials"?—and in what manner? In "not working upon their minds" for their conversion? I have yet to learn that the mind is diseased when the body is at its weakest.

As to "doctors, house surgeons, clerks, dressers, etc., in metropolitan hospitals, watching and restraining the zeal of visitors or chaplains," I have but to say that an experience of more than ten years in connection with metropolitan hospitals does not confirm it. I have been a number of years house surgeon in such an hospital, and must confess that, with

the exception of the regular visitation of the Roman Catholic priests and a divinity student, a friend of my own, and also an occasional visit of the district missionary and parish minister, the zeal of visitors and chaplains was below zero: and, moreover, I have again and again observed the soothing effect even of the last sacrament administered in expectation of death in aiding cure, whilst at the same time I have spoken to priests on the absurdity of performing such ceremonies upon patients in coma. As for the Dublin Hospital, the capital of Ireland—a Roman Catholic country where sectarian rancour runs high—I do not think the old adage quoted, true, either literally or figuratively, although I do not believe much in death-bed repentance. Was not the thief on the cross saved in his dying hour?

And who can doubt that affliction of the body is often ordered by the Lord as the means of eternal good to the soul, especially, afterwards, to them that are exercised thereby? Did not Christ heal and forgive at one and the same time, and are we to be hindered from bringing any one at any time to the same gracious and Almighty Saviour? For one in hospital that may not be spoken to, 100 are glad of it: and a man may be spoken to who is suffering too much pain to speak even, as one patient with peritonites in hospital said this morning to me, when I was simply telling him the way of salvation:—"I suffer pain when I speak. I am always thinking on Jesus, and hope in Him alone." The poor man advanced in chronic peritonites only a couple of days in hospital; and how many more God may spare him I know not. But is it better that I should only leave him to the questionable benefit of the nursing and the medicine to relieve pain, when the Great Physician, Jesus, is standing by waiting to bless, and giving the word of invitation, Come unto me *all* ye that weary and are heavy laden, and I will give you rest; or seek to lead him to Christ on what most probably is his dying bed? I believe, Sir, when God sends a patient to me, or me to a patient, that He means more than bodily benefit to accrue—that He is willing to save to the uttermost all who come to Him through Christ.—I am, etc., a fellow-servant of the Lord,

J. S. THOMSON.

Medical Mission, Neyoor, South Travancore,
25th August 1876.

Epitome of News.

Saturday, August 26.

—*Zion's Herald:* "Oh, for some Hesiod to celebrate the battles of the linguistic giants! The way they fling words about is wonderful, reminding us of the exploits of Dr. Holmes's giants in hurling vast masses of Roxbury pudding-stone at each other's heads. There are Prof. Whitney of America, Max Muller of England, Steinthal of Germany—to name no others—casting withering glances, and still more withering vocables, at each other across the Atlantic. And what is it all about? The origin of language—those doughty, evil-minded foreigners maintaining that it came to man a fully developed language before concepts; our American hero affirming, that it is the voluntary product of an effort at expression, having a gradual youth according to human necessities, an intentional sign-making, a proposed method of communication of feelings, ideas, and facts, and in fine, an institution. In the learned discussion, Muller waxes wrathy, Steinthal pours forth a torrent of "Billingsgate," and Whitney comes in with a round of cogent reasoning expressed in good wholesome Saxon. We certainly gain a new conception of the *power* of language, if not of its origin, in the progress of the controversy."

"During the past 100 years, the population of the U. States has increased less than twelve-fold, but the churches nearly forty-fold. Four Protestant denominations—the Methodist, Baptist, Presbyterian, and Congregationalist—comprise 53,500 churches, besides which are Lutherans, Episcopalions, United Brethren, the Reformed Church, Unitarians, Universalists, etc. The Roman Catholics number 5,000 churches."

"There seems to be, with many, a confusion of ideas when they speak of the State as a secular body entirely separate from the Church. They cannot conceive of such a distinction, without considering it a necessary divorce of government from morality. But the spheres of church and state are fundamentally different, the former having to do with things temporal, especially the protection of life and property, the latter with things spiritual, the promotion of righteousness and virtue. Each should attend to its own specific duties, and not intrench upon the other. But in so doing they may and do mutually help each other. The State protects all men in their acts of worship and proper utterances of opinion, and the Church, by its religious and ethical teachings, infuses into the State, that is, among the people who compose it, who rule or elect their rulers, those principles of morality and religion which are the necessary support of good government. The Church can all the better perform this service by keeping herself aloof from any political alliances. Pure herself, she can purify the community, and with a virtuous community, we shall have an upright government."

—Home paper: "The Paris Observatory has received from Mr. Melendez, a Spanish photographer, a most remarkable photograph of the moon. Melendez invented an adjunct to the machinery, which enabled him to obtain a wonderful picture, showing mountains and volcanoes upon the surface of the orb, and indicating forests of huge trees, now petrified."

"Some time ago Early-rising Clubs were rife, not only in London, but in the country also, and the promoters of the movement were young men engaged as assistants in retail houses of business. Their annual campaign was wont to commence in April, and terminate in September of each year, fixed as follows: April, six o'clock; May, five o'clock; August, five o'clock; September, six o'clock. At the close of the season the members dined together, when each one presented a report, giving a circumstantial account of the use he had made of his time and opportunities; how many miles he had walked, what books he had read, the occupation or hobby he had most zealously pursued, and the general state of his health during the six months. They were all vowed to sobriety, chastity, and devotional exercises, and every Sunday saw them gathered together under one roof for meditation, prayer, and praise."

—*Evangelist:* "The encounter of General Custer and his regiment with hostile Indians, made up of several large bands under the noted chief, Sitting Bull, is an episode quite itself in Indian warfare, and one which must long be remembered for its sad lesson and sadder results. The intrepid Custer, and all of the five companies under his immediate direction, to the number of about 261 men, were killed. A Crow scout, who reported to the Far West, proves to be the only survivor of Custer's charge. He says the Sioux completely enveloped Custer, who killed his horses, using their remains for breastworks. He fought desperately, the Indians charging his position repeatedly, and losing heavily. The Crow believes they lost more than Custer. One company, that of Capt. Smith, tried to cut its way out to the rear, but all were killed, and their bodies lay some rods from Custer, all in a little knot. Custer was among the last to fall. Col. Crook, with his heavy flowing beard, was the last one standing that the Crow recognized. Custer and command were all killed within an hour. Custer's command having been finished, the Indians gathered their entire force about Reno, leaving the squaws to mutilate the dead and torture the living. The remains bear many evidences of torture. Some seem to have been shot with arrows while still living, and from others portions of their bodies were removed. The heads of nearly all had been crushed with stone clubs. In some cases the heads were severed from the body."

—Bishop Bourget, of Montreal, has resigned, and the Pope accepts. M. Bourget was the prelate who so strenuously resisted the burial of Guibord in consecrated ground, and yielded only in part when compelled by the mandate of the British Government.

—*Bombay Gazette:* "We observe by a recent General Order on the Bengal side that a commencement has been made upon a system long since proposed, though never carried out, of appointing natives of social standing direct to the commissioned grades. Secunder Khan, a Mahomedan not now in the service, has been granted a commission as jemadar in the 11th Bengal Lancers, and we presume that this has been done as an experiment, with the view, if it turns out a successful one, of eventually initiating the system on a more extended scale throughout all armies in India."

—The Court-martial on Major Playfair, late Superintendent of the Hazareebaugh Jail, has honourably and fully acquitted him, and the Commander-in-Chief has confirmed the finding.

—Mr. Cecil Beadon reported Major Playfair for falsifying the records of the gaol at Hazareebagh, and got Sir Richard Temple to dismiss him. He was denied a court-martial. The Secretary of State took up the matter and demanded that there should be a court-martial. Major Playfair has been fully acquitted. Mr. Beadon does not shine in this affair.

Monday, August 28.

—The Akhoond of Swat is dangerously ill.

—The wreck of the ship Monarch has been seen not far from Rutnagherry.

—Mr. M. Pilkington, European superintendent of a coffee estate in Ceylon, was tried on the 15th inst. for manslaughter. The following account of the matter is given: "For some reason or other not explained Mr. Pilkington called the cooly Karpanan to the dining-room, out of the room in which he was working and told him that unless the work on which they were engaged was not done by the time at which it was usual for them to break off work, he would not let them away, but would keep them at it late, and until they finished it. Karpanan said:—'We will do as much as we can; we do not want to deceive (or cheat) our master.' Mr. Pilkington, on his replying in these words, threw at him an empty pint bottle; fortunately the bottle did not strike him. Deceased, on seeing the bottle hurled at him and probably anticipating further mischief, turned round and ran away. Pilkington, as soon as Karpanan ran away, gave him chase with a view to getting hold of him. Karpanan ran for some distance to a tree not far off; there he was overtaken by Mr. Pilkington, who gave him two or three blows. Having so struck him, he got hold of him by the tuft of the hair, and pushed him back, or dragged him to the bungalow. Having been thus brought back, Karpanan fell down in or near a drain that runs by the side of a passage leading from the back part of the bungalow to the kitchen. It was not a heavy fall. He first slipped down upon his knee or knees, and then fell or lay down on his side. He was then pulled up by Pilkington, who still held him by the hair of the head; Pilkington took him back to the room in the bungalow where he had previously been working, and told him to go on with his work. By this time the man must have sustained very severe injuries; he showed symptoms of suffering, said he was very ill and would not live, and in a few moments he died."

Mr. Pilkington has been sentenced to eight months' imprisonment with hard labour.

—The Hindoo festival called *Tirta*, which takes place at Narva annually, has been attended this with a deplorable accident, resulting in the death five women, the only passengers of a boat. The man escaped.

—*Times of India:* "The piece of ground now occupied by the walled enclosure called Dhobie Ghaut, being transferred by Government order to the G. I. P. Railway authorities to provide room for their new Boree Bunder station, the dhobies will be located for the future at Byculla, on the open space between the haystacks and the spinning mill."

—The *Bengalee* draws attention to the case of *Regina vs. Punchanun Tantee*, reported on page 77, Criminal Rulings Revenue, Civil and Criminal Reporter, Vol I., as a parallel to that of *Regina vs. Fuller*. In the case, the prisoner, "having been subjected to extreme provocation by his wife, pushed her with both his arms so as to throw her with violence to the ground, and after she was down, slapped her with his open hand. The woman died, and on examination it was proved that there was a certain degree of disease of the spleen, and that death was caused by the rupture of the spleen." But as the prisoner, in all probability, did not know of the diseased state of his wife's spleen, Justice Norman and Justice Campbell acquitted him of culpable homicide, and, convicting him of hurt, sentenced him to *one year's rigorous imprisonment*.

—The following appears in an official document Assam: "In July last, a coolie in a garden was struck on the face by the European assistant manager of the estate. Almost immediately after receiving the blow, the coolie died; and the cause of death was proved by medical evidence to have been a large clot of blood pressing on the brain. The case was tried by an assistant commissioner of the second class, who found that death was not attributable to any disease, but was caused, directly or indirectly, by the blows struck by the prisoner. The prisoner also pleaded guilty, but disclaimed all intention of causing death. The Assistant Commissioner sentenced the prisoner to simple imprisonment for seven days, and to a fine of Rs. 150, or in default, to further simple imprisonment for three weeks."

The Government of India consider the sentence unduly lenient.

—J. M. T., in the *Lucknow Witness*: "America, like every other country in the world, is suffering from a most remarkable financial depression. Here as in India, many wise men are heard almost every day stating the cause and cure of all the trouble, but all agree in singularly overlooking the fact that the whole world is involved in the crisis. It cannot be accounted for by any single cause, nor can the difficulties be removed by any single measure. The American war, the Franco-German war, the extraordinary armaments of Europe, the bad system of currency, and the bad tariffs of many countries—

these and other causes are making themselves felt.

—*Indian Christian Herald*: "A commentary of the Holy Bible in Bengali has long been a felt want in the Bengali Christian community. This want is now partially removed by a Commentary of the Four Gospels and of the Acts of the Apostles just issued from the Baptist Mission Press. It is the work of Rev. Dr. J. Wenger, and reflects great credit on the indefatigable doctor. It is an invaluable addition to Biblical literature in the Bengali language and as such will be highly prized by our Bengali brethren, especially by those of them whose knowledge does not extend beyond that of the vernacular."

Tuesday, August 29.

—*Bombay Gazette*: "The law deliberately withholds from the Bishop of Colombo the power to control missionary effort, and by virtue of a mysterious power inherent in the Episcopate, wherever planted and however limited, he believes himself justified in defying the law. Since then, we have seen Dr. Mylne flinging down the gauntlet of defiance; and though it is covered with the velvet of tenderness and caution, it is too much to hope that the recall of Dr. Coplestone will put an end to the fray. But Dr. Coplestone has done more than override the law and disturb the peace of the Church. He has committed the injustice of inflicting on the missionaries a summary penalty of ecclesiastical law for declining to yield to a lawless demand. Under no existing statute can the Bishop bring their offence. They have, in no particular, violated any of their clerical oaths. They have paid the Bishop "true and canonical obedience in all things lawful and honest." They have expressed no heretical opinions. They have conformed to the liturgy of the Church of England. They have been blameless in their lives. They have refused to comply with an improper demand; but they have not ...sted their diocesan's authority; for a bishop has ...uthority but that which has been given him by ...

But Dr. Coplestone has not only summarily re...ed the licences of twelve of his clergy for an ...ence which he cannot even legally define; he has, as might be expected, instituted no formal proceedings of any kind against them, and has consequently given them no opportunity of being heard in their defence. By his Letters Patent the Bishop is bound to judicially examine 'all grave matters of correction' and proceed in them in due form of law. If Dr. Coplestone believed that his demands were lawful and right, it is scarcely possible to conceive a 'matter of correction' of greater gravity than the contumacy of these twelve clergymen.

"It was of course a sheer necessity that the Metropolitan should peremptorily interfere and express his strong disapproval of this utterly illegal procedure; but we do not clearly understand from the Ceylon newspapers whether it is by his permission that one of the twelve licences is still retained by the Bishop of Colombo. In any case Dr. Coplestone has shown such contempt for the law by his revocation of the licence, that the suspended missionary, Mr. Clark, could without difficulty, we should think, obtain a writ of prohibition from the High Court at Colombo."

—Heavy rains have caused a break in the G. I. P. Railway near Khundwa.

—*Times of India*: "Marriage by lottery is likely to become the law amongst the community of Hindus inhabiting Amroth, situated between Anund and Dakore. The heads of the caste have promulgated a law to the effect that marriages should be contracted by female members of the community at the ripe age of six months, and that non-observance of the rule by the parents shall be punished with excommunication. But this is not all. To make this extraordinary edict as widely operative as possible, a marriage lottery will be established for bi-yearly use, when the unmarried boys and girls will be allotted to each other by a process which will be as expeditious as it will obviate all future matrimonial difficulties. The *Rast Goftar*, which brings these facts to light, states that a formal compact, expressive of their concurrence, has been drawn up, to which several benighted Hindus have appended their signatures. Among the signatories is an inspector in the Baroda Education Department, whose English education has certainly not led him to form a high estimate of the rights of the women of this community."

Wednesday, August 30.

—To such perfection have mechanical instruments been brought in our day, that time is measured to a millionth of a second, and lines have been ruled on glass plates to the number of 224,000 in an inch, several degrees finer than the scale of light wavelengths.

—N. Y. paper, July 20: "There were 1,298 deaths in New York last week, 8 for each hour of the whole seven days. Of these deaths 862 were of young children."

—The medical examiner of a prominent life insurance company, says that he always examines with unusual care all applicants who say that they have been gymnasts, and that he is compelled to turn away nearly three-fourths of those who excell in athletic exercises, because they have dangerously strained the organs of the heart.

—*Overland Mail*, August 11: The third reading of the Government Education Bill has been passed by 119 votes to 73.

Egyptian finance and Mr. Cave's long-promised statement were brought forward on Aug. 5 in a very thin House.

A blockade of King Dahomey's dominions on the west coast of Africa has been established.

A terrible collision—two trains meeting on a single line—took place, on the Bank holiday, on the Somerset and Dorset Railway. Twelve persons were killed and thirty injured.

Damages, 2,000*l*., have been awarded a young lady named Sophia Williams in an action against William Baker Good, aged seventy, just returned from India, for breach of promise of marriage.

Shoreham has returned Sir Walter Burrel (C.) to Parliament by 2,152 votes to 1,394 recorded for Mr. W. E. Hubbard (L.).

—A correspondent of the *Daily News* in Bulgaria, under date of Aug. 1, gives the following account of his visit to the town of Batok:—

"I have just seen the town of Batok, with Mr. Schuyler. Mr. Baring was there yesterday. Here is what I saw. On approaching the town on a hill there were some dogs. They ran away, and we found on this spot a number of skulls scattered about, and one ghastly heap of skeletons with clothing. I counted from the saddle a hundred skulls, picked and licked clean, all of women and children. We entered the town. On every side were skulls and skeletons charred among the ruins, or lying entire where they fell in their clothing. There were skeletons of girls and women with long brown hair hanging to the skulls. We approached the church. There these remains were more frequent, until the ground was literally covered with skeletons, skulls, and putrefying bodies in clothing. Between the church and the school, there were heaps. The stench was fearful. We entered the churchyard. The sight was more dreadful. The whole churchyard, for three feet deep, was festering with dead bodies partly covered—hands, legs, arms, and heads projected in ghastly confusion. I saw many little hands, heads, and feet of children of three years of age, and girls with head covered with beautiful hair. The church was still worse. The floor was covered with rotting bodies quite uncovered. I never imagined anything so fearful. There were three thousand bodies in the churchyard and church. We were obliged to hold tobacco to our noses. In the school, a fine building, two hundred women and children had been burnt alive. All over the town there were the same scenes. In some places heaps of bodies, buried in shallow holes, had been uncovered by the dogs. The banks of the little stream were covered with bodies. Many bodies had been carried to Tartar Bazardjik, a distance of thirty miles. The town had 9,000 inhabitants. There now remain twelve hundred. Many who escaped had returned recently, weeping and moaning over their ruined homes. Their sorrowful wailing could be heard half a mile off. Some were digging out the skeletons of loved ones. A woman was sitting moaning over three small skulls with hair clinging to them, which she had in her lap. The man who did all this, Achmed Aga, has been promoted, and is still Governor of the district. The newspaper accounts were not exaggerated. They could not be. No crime invented by Turkish ferocity was left uncommitted. Seven thousand bodies have been lying here since May 12, rotting in the sun, preyed upon by dogs; and Sir Henry Elliot has never heard that the authorities demand a war contribution from the remaining inhabitants, of one hundred thousand piastres. The town formerly paid a million. The harvest is rotting in the fields. The owners are in the churchyard. The survivors' cattle have been taken by the Turks, who refuse to restore it. It is impossible to get in the harvest. It is not true that the Turks are sending help. The inhabitants everywhere complain to M. Schuyler that their cattle are not restored, and that help is not given. The statement that the Bulgarians committed atrocities is utterly unfounded and shamefully false. M. Schuyler thinks that less than 200 Turks were killed, nearly all in open combat. There is no proof yet that a single Turkish woman or child was killed or violated. The reports of M. Schuyler and Mr. Baring will corroborate this telegram. There is urgent need of relief for the starving and helpless families."

The remains of the band of a brigand chief named Sajeva, who was recently captured near Girgenti, have carried off Signor Amato Vetrano, a person of wealth and influence, and vice-president of the Provincial Council. It is considered to be an act of revenge taken by the high Mafia for the defeat they have recently suffered.

The Italian Catholic Society for vindicating the rights of Christians generally, and the Romans particularly, in electing the next Pope, has incurred the displeasure of the present Pontiff. It has been elicited, through the Secretary of the Sacred Penitentiary, that Pio Nono holds the members of the said society as having incurred the greater excommunication.

The difficulty between Turkey and the French and German Governments, arising out of the murders of the Consuls at Salonica, has been arranged. The Ottoman Government paid, on Aug. 6, 40,000*l*. as an indemnity to the families of the Consuls. The new Governor of Salonica is to go there, accompanied by three military officers of high rank, and to read in the presence of the troops the judgment upon those implicated in the murders.

The fiftieth anniversary of laying the foundation-stone of the Church Missionary College, Islington, has been observed by a meeting held at the college, under the presidency of the Bishop of Melbourne. It was stated that nearly 450 missionaries had been sent forth from the institution, to all parts of the society's mission fields.

At the Wesleyn Conference, at Nottingham, August 8th, the following resolution was carried by 369 votes against 49:—"That it is expedient that lay representatives shall be admitted into, and take part in, the proceedings of the Conference during the time when such matters shall be considered and decided as are hereafter declared to be within the province of ministers and laymen acting conjointly, but that the details of the scheme shall be submitted to the district meeting when the laymen are present, and their report shall be submitted to the next Conference."

The funeral of George Lee, the fireman who died from injuries received in a heroic attempt to save the life of a girl at the late fire in Clerkenwell, took place at Abney Park Cemetery.

Thursday, August 31.

—*Bombay Gazette*: "The long-expected rain has come at last in Khandeish. The inhabitants of that district have had an abundant rainfall, and the alarm which was spreading all over the country has partially subsided; prices have fallen even more rapidly than they rose."

—Same; London: "The Bravo inquiry, which has occasioned more interest in London than any trial since that of Wainwright or Colonel Baker, ended today. The jury have found that the deceased was murdered by the administration of tartar emetic, but there is not sufficient evidence to fix the guilt upon any particular person or persons. This subject is the one topic of the hour, and I have not met with a single person who approves of this finding. If there was one thing proved more clearly than another, as the case proceeded, it was the remarkable probability that the deceased had committed suicide. But for the nature of the drug that he had taken, one might have held that view with almost absolute certainty. He married Mrs. Ricardo for her money, he brooded over the story that his wife had told him respecting her relationship with Dr. Gully, he feared that relationship might be renewed, he was not free from difficulties with his own mistress at Maidenhead, and he was of a nervous, jealous temperament."

The B. B. & C. I. line has been washed away at Amroli, near Surat.

—Cholera has broken out with great violence at Jummoo. The Maharaja of Cashmere has moved five miles from his capital, which is deserted by the people, who are flocking to English territory. The disease seems most severe at Guzerat, Rawul Pindee and Lahore.

—*Evangelical Christendom*: "A marble slab, bearing the following inscription, has recently been placed against the eastern wall of All Saints' Church, Derby. It tells its own story: 'This slab, supported on ornamental iron-work, was for many years used instead of a communion-table, but was removed when the present table was found in the church, and restored to its original use.—Sholto D. C. Douglas, Vicar; George Haywood, Walter Randall, Churchwardens; A. D. 1873.' 'Wishing a goodly unity to be observed in our diocese, and that the form of a table may more move and turn the simple from the old superstitious opinions of the Popish mass, and to the right use of the Lord's Supper, we exhort the curates, churchwardens, and questmen here present, to erect

and set up the Lord's board after the form of an honest table decently covered.' (Bishop Ridley's Injunction, A. D. 1550, in his visitation of the diocese of London.")

—The str. Venetia, with English mails for Bombay, left Aden Wednesday, at 2 p.m.

—For the first time in the annals of the Roorkee College, a native, Krishna Chand Bondopadya, stands (just one mark above the second man) at the head of the students that pass out of the college, winning, besides, the prizes for Rs. 1,000 and Rs. 250. Mr. Granville stands second on the list, and Mr. Macdonald has won the third place.

—*Times of India*; London: "We have two distinguished visitors with us at present—the real original "Uncle Tom" of Mr. Beecher Stowe's famous tale, who is a Baptist minister, and now bears the proud title of the Rev. Josiah Henson. He has very sensibly refused to appear as a 'sensational' lecturer. He is now 87 years of age, and comes over here to obtain pecuniary help, having spent all his money upon a mission for refugee slaves, established by himself in Canada. The other visitor is doctor Slade, a famous medium, whose wonderful 'manifestations' have sent all the spiritualists of London wild with excitement. The doctor has a marvellous and mysterious folding slate, which is held in the hand of the 'sitter.' There is a small piece of pencil inside. The 'sitter' holds this folded slate in his hand, is bidden to listen, and the scratching of the pencil on the slate is distinctly heard. The slate is then unfolded, and it is discovered that spirit hands have scrawled upon the tablet a message from the spirit world of peculiar and private import to the 'sitter' only. A guinea is charged for each message, and I calculate the doctor must be clearing nearly £500 a week. He has made several converts—men of some note, too, I am told."

—Same; Allahabad, 30: "On the night of the 20th, Maclean, Provost Sergeant of the 51st Regiment, at Cherat, was shot while on his rounds by the Affridees, and died in two days. Shortly after, the same party hacked up a policeman who was escorting a prisoner to Kohat. The offenders retired leisurely."

—Silver pieces of money, bearing the effigy of the Prince Imperial, surrounded with the words, "Napoleon IV., Emperor of the French," have been circulated in Paris by some Bonapartist committee. The Government has ordered an inquiry to be made into the matter.

—Mr. Stanley, in a letter to the *Telegraph*, says that in one of his journies he obtained a passing glimpse of the king of mountains, Gambaragara, which attains an altitude of between 13,000 and 15,000 feet above the ocean. Snow is frequently seen on it, though not perpetual. Upon its summit dwell the chief medicine men of Kabba Rega, a people of European complexion. "Some half-dozen of them I have seen, and was reminded of what Mukamba, King of Ozige, told Livingstone and myself respecting white people who lived far north of his country. They are a handsome race, and some of the women are singularly beautiful. Their hair is kinky, and inclined to brown in colour. Their features are regular, lips thin, but their noses, though well-shapen, are somewhat thick at the point. Several of their descendants are scattered throughout Unyoro, Ankori, and Ruanda, and the royal family of the latter powerful country are distinguished, I am told, by their pale complexions. The Queen of the Sosua Islands in the Victoria Nyanza, is a descendant of this tribe."

—Professor Mears on the great exhibition in Philadelphia: We can apply parts of the rich description of Milton in the fourth book of Paradise Regained:

> Statues and trophies and triumphal arcs,
> Gardens and groves presented to the eye. . . . .
> Pillars and roofs,
> Carved work, the brand of famed artificers,
> In cedar, marble, ivory, and gold.
> . . . Gorgeous feasts
> On citron tables or Atlantic stone; . . .gold,
> Crystal, and myrrhine cups, embossed with gems
> And studs of pearl.

Immense and rare tapestries; the richest laces in lavish profusion; luxurious furniture of rare and costly wood; treasures of the potter's art in endless variety; furs, the spoils of the whole animal kingdom in the Arctic zone; gold, silver, and velvet, woven and embroidered stuffs, gorgeous to behold; enormous and elaborate pieces of machinery, holding the vast powers of nature in thrall, working out the most complicated and subtle processes with accuracy and swiftness exceeding the wildest dreams of magic; deadly weapons and instruments of war, on which the utmost cunning of man had been bestowed; huge guns fit to be handled by warring Titans, only manageable by man by the aid of ingenious mechanical contrivances.

And in nearly all of these articles a brisk traffic is constantly going on. "Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of varieties are to be sold." The costly bronze vases of Japan, curiously inlaid with silver and with gold; the multitude of objects, large and small, of lacquered ware, held at exorbitant prices; the embroidered screens and intricately-carved ivory of China; the precious malachite and lapis lazuli and jasper of Russia, rich as Arabian fable; the less costly but elegant filigree work of Italy; the jewelry of Germany, and the brilliant and famous glass ware of Bohemia, with many other classes of articles, from the opening day, began to find purchasers; and it is asserted that little will be left unsold at the close.

Friday, September 1.

—The Society for the Propagation of the Gospel has had under consideration, it is said, a scheme for establishing eight missionary bishoprics in India, but so many obstacles have been encountered, that it was resolved on the 21st ultimo to suspend the scheme, without, however, contemplating any abandonment of it.

—Fall of rain up to date—Byculla 51 inches; Fort, 44.

—The break in the B. B. line is restored.

—Deaths last week, 328.

—A commission appointed by the French Minister of Education, has just reported in favour of extending public support to no less than twenty-eight scientific travellers, who are carrying on their investigations in all parts of the world. The majority of these are engaged upon archæological and historical subjects. M. Marqueray's exploration of the Algerian Sahara has already led to the discovery of monumental inscriptions which are said to shed much light upon the system of administration followed there by the Romans. MM. Ber and Wiener are making valuable collections of pre-historic and other antiquities in South America, where the former is engaged just now in directing excavations at an ancient city, a few miles to the north of Callao, buried beneath the sand. MM. Césac and Pinart are studying the migrations which are supposed to have taken place from Asia to America. Vases and pottery of pre-historic age have been received from them, and they have ascertained that may animals, which formerly inhabited the shores of the Pacific, have withdrawn now to the Arctic regions. M. de la Saviniere is exploring the Flora of Celebes. Dr. Meyriniac will visit South America and the Antilles, for the purpose of collecting medical statistics, and of making studies in comparative pathology. Amongst more strictly geographical expeditions may be mentioned those of MM. de Brazza and Marche, from the Ogowe to the eastern coast of Africa, and M. Largeau's courageous proposal to explore the highlands of the dreaded Hogar Tuareg, which have never before been visited by a European. Every department of science will profit by these explorations, and the public spirit of the Assemblée Nationale, at whose instance this commission was appointed, is deserving of imitation elsewhere.

—*Poona Observer:* "On Monday morning, the the 28th instant, between the hours of four and five o'clock, Private Patrick Murray, of Her Majesty's 66th Regiment, stationed at Ghorepoorie, committed suicide by shooting himself with his own rifle whilst on sentry on the canteen of the same regiment."

—A Ceylon paper says: "The Church Missionary Society has founded strong claims on the gratitude of the public, which is now memorialisiug the Queen and the local Government for disestablishment. It established its first mission in the island in 1817, or eight and twenty years before Dr. Coplestone was born: and it now has congregations numbering 4,696 souls. In 1855 it associated itself with the undenominational Tamil Cooly Mission, for the benefit of the 100,000 Madras Tamulian laborers on coffee plantations. It maintains in the island 12 European missionaries, 12 native clergy, 221 native agents, 188 schools, and 5,845 scholars. Its Singhalese missions are stationed at Kandy, Baddagama, Cotta and Colombo; and its Tamil mission at Kokoville, Chundicully, and Copay. It has lived peaceably with all men; and its work has been so efficient as to secure a local income of nearly Rs. 30,000 a year from those, mostly native Christians, who have benefitted by it."

—*Times of India:* H. M. S. Diamond reached Port Blair on the 11th, after unsuccessfully searching the Preparis Reefs and Cocoa Islands for the steamer Scotia. The Government ship Enterprize has examined the west coast of the Andamans with the same result. She left Port Blair on the 24th, to search the Nicobars. Hopes are very slender.

Miscellany.

—Rev. S. L. Cuyler in *Evangelist*:

"Every day should be commenced with God. The busiest and the best man in Jerusalem was wont to say; "In the *morning* will I direct my prayer unto Thee, and will look up"; "I will sing aloud of thy mercy in the morning." Daniel, too, saluted his God with prayer and praise at early dawn. We begin the day unwisely and at great risk to ourselves if we leave our chamber without a secret conference with our Almighty Friend. Every Christian, when he puts on his clothes, should also put on his spiritual armor. Before the day's march begins, he should gather up a portion of heavenly manna to feed the inner man. As the oriental traveller sets out for the sultry journey over burning sands by loading up his camel under the palm-tree's shade, and fills his water-flagons from the crystal fountain which sparkles at its roots, so doth Christ's pilgrim draw his morning supplies from the exhaustless spring. Morning is the golden hour for prayer and praise. The mind is fresh. The mercies of the night and the new resurrection of the dawn both prompt a devout soul of thankfulness. The buoyant heart takes its earliest flight—like the lark—towards the gates of heaven. One of the finest touches in Bunyan's immortal allegory is his description of Christian in the Chamber of Peace, who "awoke and sang" while his window looked out towards the sun-rising. If even the stony statue of old heathen Memnon made music when the first rays of the dawn kindled on its flinty brow, surely no Christian heart should be dumb when God causes the outgoings of the morning to rejoice."

—*Evangelical Christendom:*

"The Consecration of the Basilica of Notre Dame was performed on Sunday, the 2nd ult., in the presence of thirty-five archbishops and bishops. Monseigneur Mermillod delivered a most eloquent oration. More than one hundred thousand persons received in the open air the blessing of Cardinal Guibert."

"A Somnambulist 'stigmatized' woman, Ma[illegible] Pschera, of Scheibenredisch, in Bohemia, to whose co[illegible] thousands of superstitious Roman Catholics have mad[illegible] pilgrimage, because she was said to be punctured w[illegible] Christ's wounds, has died in an hospital at Prague fr[illegible] decomposition of blood, owing to artifical wounds inflict[illegible] ed on her body for the sake of deception."

"Evangelical Work in Lisbon.—The Rev. Robert Stewart, Minister of the Free Church of Scotland, writes to the Secretary of the Spanish Evangelization Society, as follows: 'It is now nine years since we began to work for the evangelization of Portugal; and the year just ended has been the most fruitful and encouraging. In the beginning of 1875 the spirit of prayer was very manifestly poured on the believing natives, and frequent meetings were held in their homes to ask the abundant rain of the Spirit. A few months since, our Portuguese minister paid a visit to Madeira, and an evangelist from Oporto supplied his place. The Spirit of the Lord is manifestly in this native convert, and with great plainness and power he preaches the Word. A marked increase of hearers and addition to membership were the results, as well as increased life among the believing. Our congregation is now very large, and is daily increasing. Work was begun, and is carried on, in seven different parts of the city, thus scattering the seed wider than ever had been done in former years. Mission tours to the country were undertaken, and the Word preached to numbers who had never heard it. A still more extended tour has just been taken by Mr. Rendell (sent to labour here by the Mildmay Conference Association) to places beyond the reach of our evangelist, and great earnestness is manifested by the hearers. A second school has been opened, at which about forty attend; some during the day, others at night. Our first school, specially for the children of members, but open to all, has greatly increased, and is highly appreciated.'"

"The American Methodist Episcopal Church recently began holding services at Guaranoto, Mexico, and by the fourth week the congregation had grown to number one hundred and fifty persons. Two native preachers—one a shoemaker, the other a goldsmith—assist the missionaries, Messrs. Craver and Siberia."

Selections.

"ONE BY ONE."

INCIDENTS OF MAJOR COLE'S WORK.

"Let my hands perform his bidding;
Let my feet run in his ways;
Let my eyes see Jesus only;
Let my lips speak forth his praise.
All for Jesus, all for Jesus!
Let my lips speak forth his praise."

It is written of the Lord Jesus that "He went about doing good." He not only went about for the purpose of doing good, but He did good *as He went*. He did not keep back the words of life till the "great company" had gathered around Him. The first whom He invited to follow Him were two men who had been listening to John the Baptist. They had felt their sinfulness and need of a Saviour, and when

John pointed to the Lamb of God, they arose and went after Him, whispering perhaps to each other words of wonder and perplexity, not daring to interrupt the thoughts of the silent Stranger. Turning, He saw them, and spoke quiet, kindly, words, "What seek ye?" "Rabbi, where dwellest Thou?" "He saith unto them, Come and see." And so our Lord set the example of that personal dealing with souls which should follow the preaching of the Word; and so He won his first two disciples. Thus also, so far as we know, all his apostles were won, either by a personal invitation from the Lord Himself, or from one who had already followed Him. It is a striking fact, and an encouraging one for those who are not fitted to proclaim the Gospel before large audiences. But it relates to a part of Christian service which has been somewhat neglected, and that not so much from want of appreciation as from fancied want of ability.

For this service, as for all other, the promise holds good, "If any of you lack wisdom, let him ask of God . . . . and it shall be given him." The following incidents of Major Cole's work are given to show how fully, in his case, that promise has been fulfilled, and "the same Lord over all is rich unto all that call upon Him."

Passing a house one day, the Major noticed a pretty little boy running and jumping about, much to the delight of his parents, who were watching from the porch. Major Cole held out his hand to the little fellow, and had quite a frolic with him. Then, going up to his parents, he said, "You have a sweet child here; you would hate to part with him."

"We should part with everything else," the father answered, "before we could with him."

"He seems to be fed well."

"He gets all he wants, and the best in the house."

"Has he ever heard you pray?"

"*No.*"

"And if he should die, would you have the hope ...eting him in heaven?"

...m afraid not."

...d would it not be sad if he grew up to be a ...d lived and died in sin, and in eternity might ...Father, mother, you never told me about Jesus; ...took good care of my body, but you lost my ...?"

The Lord blessed the timely warning.

Again, coming across two labourers who are repairing the pavement of a street, Major Cole remarks, "I've heard of a place where they pave with gold."

"Where's that?—the gold-diggings, may-be."

"No; it is in the Heavenly City."

"Ah," says the other labourer, "I'm going there."

"I'm glad to hear you say so, my friend. Now, couldn't you try to get your friend here to go along with you?"

And so they are left, talking of the things that concern the King and his kingdom.

A bread-van is standing at the door of a house, and its driver is just filling his basket from its contents.

"Nice bread you have there."

"Yes, sir, good bread."

"Not the best bread, is it?"

"No better bread in Scotland."

"Oh, yes, I have eaten better. I don't know whether you have seen a notice of it or not, but it will take me only a minute or two to show you one."

Major Cole opens his pocket-Bible at John vi. 48-58 —"I am the Bread of life," &c. "Dear friend, I am 4,000 miles from my native city. I don't think it was by chance that we met just now, and before you carry that basket of bread into the house, will you tell me if you have eaten of the bread of life."

"*I have not.*"

"Will you take it *now?*"

And the man's heart is open to receive the message brought to him in such simple form.

A man lies on the side-walk, drunk.

"My friend, the devil is a hard master, isn't he?"

The poor man stammers out, "*He is that.*"

"But I know how you can beat him."

"You do?"

"Yes, I know a person who can give you something that will keep you from drink."

"Who is it?"

By this time quite a crowd gathers round the Major, and while he addresses his remarks to the drunkard, he preaches Christ to all as a mighty deliverer, and tenderly urges the poor man to *let Jesus save him.*

Two or three men employed on the line are seated by the roadside.

"Good evening."

"Good evening," they answer.

"You are railroad men?"

"Yes."

"Do you meet many accidents?"

"No; not many."

Upon this Major Cole begins to tell them of a railway accident that occurred in America; how over a hundred men were buried under the cars; how the men tried to get out and could not; and how the lever was brought and one end put under the cars, but the ground being soft, it sunk into it.

Here and there the railroad men would supply a word when the Major paused as if in forgetfulness, and soon they had forgotten the stranger in their interest in the story. He went on to tell them how stones were procured and a large rock on which to rest the lever, and then the men who were free went on one end of it, and how the cars were lifted one after the other, and the men who were underneath—

"Crawled out!" they shouted.

"Would you have crawled out if you had been there?"

"Yes."

"Well, so did they. But there is a worse wreck, and you and all the world are under it. There was a lever, but it did not succeed till a Rock was brought from heaven—the Rock, Christ." The men listen eagerly while Major Cole tells them the "old old story" in simple words, and uncover their heads while he prays. Each one is taken by the hand and individually urged to accept Christ before the servant of Christ bids them good-bye till he meet them again in eternity.

Thus, "one by one," souls were brought to Christ by a word spoken *in season*." May the Lord give to all his servants the "wakened ear" and "the tongue of the learned," that they may "know how to speak a word *in season*!"—(*Christian.*)

TOO LATE! TOO LATE!

We transfer from the pages of a contemporary the following letter, written by a young lady to a friend one week before she died. As it was received unfinished, the following explanations are given:

"During her illness she expressed a wish to see a Wesleyan minister whom, when in health, she had heard preach; but her parents objected to having any Dissenter enter their dwelling. They forced upon her the ministrations of a Ritualistic clergyman; and more than once he endeavored to persuade her to receive the sacrament, and all would be right, but she persistently refused, and told him she wished he would cease his visits to her. Day by day she implored her parents to allow the minister to see her, but they refused, until the physician at last informed them that it was only a day, or even a few hours, and their daughter would be no more. On learning this, the mother at once sent off for the Wesleyan minister. On arriving, he was conducted to the room by the broken-hearted mother, and as he opened the door and entered, an awful scene occurred. The dying girl, using her last particle of physical strength, lifted herself up, and, looking the minister in the face, held up her hands in despair, and uttered 'Too late! too late! too late!' and expired.

"January, 1874.

"*My Dearest Friend:* I am sure you will think me very ungrateful not writing to you before, after receiving such a letter from you; but I know you will forgive me when I tell you that I am now entirely confined to my room, and, notwithstanding all that has been done for me, these wasting limbs of mine are reminding me daily, nay hourly, that I must soon appear before my God. It is impossible for me to describe to you what my sufferings are; but the sufferings of my body are little, compared with the agony of my mind. You tell me you think I am in a *hopeful* condition; you do not know all, or you would not think that. What hope or mercy can I dare expect after serving Satan and the world all my life?—can I dare to expect it? No, I do not. Christ has knocked at the door of my heart hundreds of times, sometimes gently, sometimes loud, and I have said, Go thy way for this time; when I have a more convenient season I will call for you'; and now I have called, He refuses to answer. *O the madness* of delay! Would that I had never been born! It would be better for me if I had *never* heard the name of Christ! O my cry day and night is, 'What must I do to be saved?

"*My parents* will not allow any one to see me that is likely to mention religion to me. They tell me that I have lived a *good moral life*, that I am very young, and that it is *unreasonable of me* to think that God will allow me to be lost; that it is only my weakness that is causing these doubts and fears. But I know *this*, that if it was possible for me to enter heaven in my present condition, it *would cease to be heaven at all.* O the thought to think that I should have lived in this world these few years, refusing the offers of mercy, choosing rather to live for Satan, and to go into everlasting punishment, than enjoy the pleasure of religion, and to know now that I should soon be 'safe in the arms of Jesus'! 'But as I have lived, so I shall die, and so the judgment will find me.'

"But I will not distress your mind with saying more. I have no need to plead with you—you have acted the part of the wise. May God grant that you may be kept firm and faithful to the end! When Satan would tempt you to go astray, think of me. You are young, and may have many years to live, and temptations and trials will be sure to attend your path; but press on, fight through it all, so that when you are brought as near to death as I am, you may have nothing to do but to die. I should very much like to have a long letter from you. Do tell me what you think about me. Will you send it to the post office, for if my parents see it they will not allow me to have it. I feel I must not say one word against them, for everything that *money* can do has been done; but it is wrong of them refusing to allow any one to see me. May God open their eyes! But I must conclude. You will see by my writing, that my hand trembles. It is not like my writing at all, is it? . . . . [Then with a few remarks about friends, she concludes with—] Do not expect to hear from me again, as I feel this is almost more than I can bear. I should like to see you once." . . .

Here she failed, and wrote no more—did not even sign it. She must have had some one who was faithful by her bedside, and who promised to post it, for it arrived just as here printed, and the only thing indicating where it came from was the address. —(*London paper.*)

EACH IN HIS OWN WAY.

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian, God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod cut out of a thicket, the mere crab-stick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said, What is that in thine hand? With this rod, with this stick, thou shalt save Israel. And so it proved. . . .

What is that in thine hand, stranger? An ox-goad, with which I urge my lazy beasts. Use it for God, and Shamgar's ox-goad defeats the Philistines. What is that in thine hand, David? My sling with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dare not meet. What is that in thine hand, disciple? Nothing but five barley loaves and two little fishes. Bring them to me, give them to God, and the multitude is fed. What is that in thine hand, poor widow? Only two mites. Give them to God; and behold, the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God. Break it and pour it upon thy Savior's head, and its sweet perfume is a fragrance till now. What hast thou, Dorcas? My needle. Use it for God, and those coats and garments keep multiplying and are clothing the naked still. . . .

You are a manufacturer, a merchant, a mechanic, a man of leisure, a clerk, or a sewing woman. God wants each one of you to serve Him where you are. You have your business, use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Christ to your clerks, not by a long face, but by being like Him, doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the Gospel far and wide. What a field you have to glorify God in just where you are! If you have nothing else, use your tools for Him; He can glorify Himself with them as easily as He could with a shepherd's stick, an ox-goad, a sling, or two mites.

A poor girl who had nothing but a sewing machine, used it to aid a feeble church; all her earnings above her needs were given towards building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do if you will. Think of the widow with her two mites; the woman with the alabaster box, and Dorcas and her garments; you can do as much and have as great a reward.—(*The Bible Student.*)

ANECDOTES AND ILLUSTRATIONS.

"THE MON IS IN HEAVEN."

Dr. Hawker, in reply to one who came and asked him if he was not going out to see something very grand that was going on in the town said, "What are all earthly sights to me? Mine eyes have seen the King in His beauty, and the land that is very far off.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

What care I about earthly sights? My eyes and all that belong to me are heavenward." That gracious old minister of the Gospel, Mr. Gadsby, once went to see the doctor, and he was not prepared to like him; he had heard that he did not dwell sufficiently on the experience of God's people. But, after sitting with him some time, on his return home a friend said to him, "Have you seen Dr. Hawker?" He replied, in his Lancashire dialect, "I have not seen the *mon*. I have only seen his feet and his legs. The mon is in heaven. I never heard such talk in my life. He knows Jesus Christ most intimately."

DOUBT DISPELLED.

Dr. Chalmers was once called to see an old lady in reference to the pardon of her sins. She thought she trusted in Jesus, but could not be persuaded that her sins would be forgiven. At last he said to her, "Janet, I am very sorry indeed to find that you are an infidel. I had a better opinion of you than that." To which she replied with much warmth, "I am not an infidel; I believe every word of the Bible to be true." "Why," said the doctor, "did you not say a minute ago you did not believe the verse, 'He that believeth shall be saved?'" This view of the case dispelled her doubts and enabled her to rejoice in her Saviour. But a young Christian put the case in even a more forcible way than this. A friend said to her, "I wish I could believe the text that 'The blood of Jesus Christ cleanseth from all sin.' I am so great a sinner, I cannot believe that it can cleanse me." To which she replied, "Oh, I would not dare to doubt anything God has said!" To this there could be no reply but, "Well, then, I must believe it."—(*Christian.*)

THE CHRISTIAN SHOP-BOY'S DEATH-BED.

He ripened fast in the Christian life; and although it was affecting to see his wasting body, yet it was elevating and refreshing to hear his words of patience and songs of praise. His fervent thanksgiving ascended for pardon, and faith, and submission to God's holy will.

"I would like to sing when I am dying," he said; "but if I have not breath, never mind—when I go to heaven I'll sing."

Prayer now almost entirely gave place to praise, and although he longed for relief, he was very patient under continued suffering.

His last night was one of mingled weakness and triumph; and his mother, seeing his end at hand, asked him if she would waken his sisters. He replied, "Not yet, mother; I'll tell you when to waken them."

After he had repeated some hymns and Scripture promises, he said, "Now I see the angels coming for me. Set up the girls."

They soon, along with their mother, assembled around his bed; and each, having taken the parting kiss, and said "Farewell," he looked up at them, and whispered, "They are come for me—they are come!" He then turned from his weeping friends, and gently passed away.—(*Christian.*)

HINTS TO STUDENTS OF THE WORD.

In reading the epistles (the same may be said of all Scripture) keep in view the peculiar character and circumstances of the persons to whom they were addressed. After making some progress in divine knowledge, you must take heed of becoming wise in your own conceit and resting in what you have attained. Beware especially of indulging a natural propensity to generalize your ideas, by framing them into a kind of system, and afterwards accommodating the Scriptures to it, as the most simple standard, or using it for their future interpretation. Never overrate the little acquaintance with divine truth that you have attained, as if it constituted the very substance and marrow of the whole Bible, nor foolishly misapply it, for the purpose of imposing an orthodox meaning on any text which you have not otherwise discovered to be that of the Holy Ghost. Keep your mind free from every entanglement, and as open to the reception of new information, as that of the naturalist is for the contemplation of newly discovered plants or minerals."—(*Selected.*)

TELEGRAPHIC NEWS.

London, 25th August: The fighting before Alexinatz is still indecisive.—Latest advices from the Cape Coast Castle state that the blockade of the Dahomey Coast continues. The King of Dahomey is defiant and threatens to massacre the Europeans that are in his power.

Belgrade, 25th: Prince Milan summoned yesterday evening a Consular body to the Palace. A joint mediation of the Powers has been proposed as well as an armistice.

London, 26th: The home press approves of Lord Lytton's reprimand in the Fuller case.—Prince Nikita concurs in the action of Prince Milan in summoning the Consular body at Belgrade.—According to Servian official despatches, after six days' fighting before Alexinatz, the Servians made a successful attack on the Turkish right wing. The Turks were routed and retreated.

Constantinople, 26th: The Foreign Ambassadors here have opened negotiations for peace between the Turks and the Servians.

London, 28th: Despite the Servian peace overtures, fighting continues. The Servian victory at Alexinatz is confirmed and General Tchernaieff has resumed the offensive.—The popular feeling at Belgrade is adverse to peace.

Constantinople, 29th: The Porte has resolved to make the proposed armistice dependent upon a previous knowledge of what are to be the bases for peace.—Owing to the continued indisposition of the Sultan Murad, the Ministers have resolved on his deposition before the feast of Ramadan. His younger brother, Abdul Hamid, will then be proclaimed Sultan.

London, 29th: It is asserted from Constantinople that the chances of the Sultan Murad's recovery are daily diminishing, and that the Ministers are considering the terms of his deposition.

30th: There have been numerous meetings throughout England with the object of denouncing the continued Turkish atrocities.—The fighting near Alexinatz was renewed on Monday, and according to private telegrams the results were indecisive.—Many Russian officers have been killed and wounded.

31st: According to Turkish official despatches, their troops are gradually gaining ground near Alexinatz, and preparations for an assault are being made.—The newspaper correspondents generally agree that the Servians have much magnified their victories.—The peace negotiations continue, but nothing has yet transpired relative to what are to be the terms for peace.—Messrs. Rothschild have issued an American funding loan for 300 million dollars bearing in terest at the rate of 4½ per cent. per annum.

PASSENGERS SAILED.

Per P. and O. Str. *Mirzapore*, 25th, additional:

For Southampton.—Lieut A C Hill.
For Brindisi.—Mr J G Pope.
For Suez.—Major Tanner.

Per P. and O. Str. *Pera*, September 1st:

For Southampton.—Mr W G Starling, Mr Stansbury, Mr Mecking, Mr Hall, Mr and Mrs Walker and child, Mrs Fisher, Mr Hormusjee Dorabjee, Capt G M Cruickshank, RE, child and infant, and Mr Unsworth.
For Brindisi.—Major J Sconce, Mr F F Arbuthnot, and Mr T T Bond.
For Venice.—The Rev R C Moberly.
For Aden.—Mr J P Hoare.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khiva*, 30th:

From Southampton.—Mr E W Parker, Miss Taylor and two sisters, Capt Gilder, Col Preston, Mr F Korcross, Mr J C McLaren, Mr G W Forrest, Col Etheridge, Mr A Rhoud, Condr. Dunsford, and Colonel Thompson, H M S.
From Venice.—Mr J Taylor, Mr and Mrs Hamilton, and Dr J J Ireland.
From Brindisi.—Mr and Mrs Nelson and two daughters, Mr and Mrs Moore, Mr W West, and Mr Pour.
From Aden.—Captain Cargill, Mr Morod and two infants, and Mr and Mrs McDonald, child and infant.

Domestic Occurrences.

MARRIAGES.

SCHNEIDER—WILSON—July 26th, at Bayswater, Colonel F. Schneider, Bombay Staff Corps, to Ruth, widow of the Rev. James Wilson.

LEE-WARNER—HOLLAND—August 2nd, at Wicklow, Ireland, Lee-Warner, Bo. Civil Service, to Ellen Paulina, eldest daughter of Colonel H. W. Holland, C. B., Bombay Staff Corps.

HUTTON—SOUTAR—August 23rd, at St. Andrew's Kirk, Kurrachee, by the Rev. A. P. Hogarth, B. A., James Hutton, Esq. Manager, Agra Bank, Kurrachee, to Barbara, second daughter of James Soutar, Esq., Perth.

WRAY—KENNEDY—August 24th, at St. Paul's Church, Poona, by the Revd. S. Stead, John Willoughby Wray, Lieutenant, Bombay Staff Corps, to Ellen Louisa, eldest daughter of MajorGeneral Kennedy, R.E.

"BOMBAY GUARDIAN."

Subscriptions received from 26th August 1876 up to 2nd Sept. 1876, at the new rate.

Surgeon Major Charles R. G. Parker, 31st January 1877, Rs. 7-10; John Crisp, 30th September 1876, Rs. 1-4; B. A. Blake, 31st January 1877, Rs. 3-13; J. G. Firth, 27th December 1876, Rs. 4-1; C. Sharman, As. 8, instead of Rs. 8; John Leahy, for 1 copy to Scotland, 1st May 1877, instead of 1876; Dr. R. S. Dawson, 31st July 1877, Rs. 7-10; P. Myatt, 1st May 1877, Rs. 8-2-9.

Advertisements.

A TEA MEETING, under the auspices of the Bombay Temperance League, will be held in the Dean Hall, Fort, on the Evening of TUESDAY, 12th September, at half past 7 o'clock. Tickets, 8 annas each, may be had from Members of Committee, or at the Depot of the Tract and Book Society.

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IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS" engraved on the Government Stamp.

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